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The AMERICAN FRIEND

[APRIL 10, 1952]

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The Lord of Easter

THE Son of God endured His human doom
Upon the haggard hill, beneath skies' gloom
Where lightnings leaped from every cloud's black cave.
Then legionaires laid Him in the tomb.

The weeping women watched Him die and gave
Their last farewell; and all His faithful brave
Disciples fled . . . . And broken and alone,
God, slain as man, descended to the grave.

The soldiers sealed His body with the stone
And trusted death to hold Him. (How unknown
To them, was He whose fingers spread the sky
And fashioned suns and worlds to be His own!)

Then from the darkness where the lost dead lie,
God rent the grave with light. Tall angels cry:
"He is not here: He is risen. Forevermore
The Lord of Life has bidden Death to die!"

E. MERRILL ROOT

Repudiate Prejudice!

MY VOWS—IV

By William W. Clark

2. To Prejudice . . . No Sanction.

I repudiate prejudice. God helping me when I fail, I pledge my every Christian thought and effort to its elimination wherever it touches my life and whenever I walk into its presence. Never will I sanction discriminatory policies based upon emotionally derived stereotypes which cast aspersions upon a man and cut off his opportunity to rate fully as a man among men, simply because of an accident of birth which may have crinkled his hair or hooked his nose or spread his cheekbones in such a way that he belongs to a minority group.

Oh, yes, I will fight. I will fight prejudice every time I get a chance. But oh, no, I will not fight it with the weapons of that Other Fellow, the one with the horns and the forked tail. There is an armor and an armament and a method of fighting which is peculiarly the Christian's, developed by Christ himself and illustrated in His living and in His dying.

No one ever had any doubt whose side Jesus was on. No one ever had any doubt that he had identified Himself with the cause of all those who were discriminated against in the society of His day. And no one had any doubts, by the time it was all over and He had left the scene of the battle to the rest of us, that the methods by which evil must be resisted were the methods of love.

One Can Fight—Yet Love

It was Jesus who gave the graphic illustration in His teachings and in His life of the strange paradox which is required in the fight against evil. It was He who showed how one could fight against the wrongs that a man might be committing and love the man himself despite it all. It was He who showed that the power of non-violent resistance undertaken in good will was the most potent force in the world. It was He who showed how the resolution of the bitterest conflicts can only come when a disinterested person steps into a situation for which he has not been responsible and shares upon himself the blows the injurer intended for the injured.

Gandhi and the CORE

From time to time in history men have followed in the footsteps of the Master in the struggle to eliminate from human lives those traits which so desperately injure men's precious personalities. Perhaps the most careful and successful attempts of all have been made in our own time. Immediately there comes to my mind the thought of Gandhi in India, and groups of the Fellowship of Reconciliation and their friends who, in America, have developed the CORE approach. I am going to suggest several points in this and the following article which are not exactly those followed either by Gandhi or by the CORE groups, but which are gleaned from them as well as from others. I suggest these as the steps which may most often be most helpful in meeting any given situation of conflict and prejudice. Always there must be the proviso that exceptional circumstances will alter individual cases.

Spiritual Preparation

1. By all odds the most important thing is spiritual preparation for the struggle of love to conquer immaturity and wrong. Gandhi's movement for nonviolent resistance and civil disobedience in a spirit of good will had to be called off as a national program when Gandhi found that the ranks of his followers had been swollen by many who had the utmost reverence for him and who had the strongest possible desire for freedom, but who were by no means spiritually trained so that they could enter the struggle without bitterness, hatred, envy, ill-will, and emotional defensiveness. We are not ready to enter the lists until we have learned by experience that we can take the vilest kind of abuse without flaring up in retaliation, when we should be responding instead with positive love.

This statement needs modification, because obviously anyone who is well acquainted with human beings will know there is no person who is so completely prepared spiritually that he can be perfectly consistent in love. The modification, therefore, must be the proven ability to be quickly penitent, ready to forgive and seek forgiveness with deepest sincerity when love momentarily has failed and one has allowed his negative emotions to make a successful sortie into the citadel of inner peace.

Everyone of us at times allows his intense feelings of resisting evil to be transferred from the evil to the evildoer, in a personal hostility. Too idealistic Christians are apt to say that all is lost when this happens, because one has abandoned the idea of love. This oftentimes makes too realistic Christians say that since we cannot consistently achieve love, being human and egocentric as we are, we must settle for a more limited objective of justice. In both cases the significance of the incarnation of the love of God in Christ, and particularly of the cross as the epitomy of love, is lost.

We can be so trained in spirit that we can love even those who do not love us and who hurt us or hurt the helpless! The better our spiritual training the more consistently we can do so. But when we fail, as from time to time we shall, love shut out of the front door when it has been slammed in hostility re-enters the houses of people's lives by the back way, the homey way of forgiveness, and thus the positive attitude is restored again and we are ready to go on in the loving resistance of evil.

Between Love and Repentance

Spiritual training must thus be of such a nature that it helps us within the elipse formed by the two foci of love at the one end, and repentance and forgiveness at the other. We need no elaborate, highly sophisticated briefing by the church's intelligensia in the intricacies of politics, the niceties of theology, or the esoteric disciplines of mysticism. What we need is prayer experience in the development of selves

(Continued on page 135)

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Easter Reflections . . .

The Unfinished Thought

WE sat together in a study circle on Sunday morning, reading a stimulating book by turns and pausing to discuss the points it raised. Questions about the nature of life came to the fore and, driven from one question to the next one back of it, we soon came to the point of no return. It is the point at which one discovers that not all questions about the meaning of life can be answered.

This business of living is not wholly an intellectual process, for we live by faith. We believe and then try to live according to our belief and in the very living of it we discover its truth or error. The attitude is not wholly unlike that of the scientist who accepts his hypothesis, his assumption that a given idea is true. He continues to act upon it until he finds something which disproves it.

It is not difficult to raise questions which we cannot answer, and we need not be discouraged when we cannot see all the way to a conclusion. The chief value lies in raising questions which lead to the open road and offer greater discoveries. There is a kind of disturbing "itch" which every active mind should feel—the lure of great thoughts which lie always unfinished yet asking for our response.

Is this not, after all, our experience of the creative spirit of God, whose work is yet unfolding and in which we are gloriously involved as creators together with him?

More important than getting finished answers is raising the right questions—the ones by which, in the very pursuit of them, life is enriched, the mind stimulated, the soul revitalized. Jesus posed this spiritual state when he said to his disciples, "I have many things to say to you but you cannot bear them now."

There comes a point in the intellectual examination of problems when discussion should end and worship begin. Here the soul takes over and senses, experiences, more than the mind can then explain. There is always a frontier margin of the spirit in which the soul first surmises and about which the mind later reasons.

These twain must always meet in the search for truth—mind and soul, thought and prayer.

If we will but yield to the message of Calvary and the empty tomb, it will test us to our very depths. Dare we turn on the light that flows in crystal purity from those last days of the earthly life of Christ?

This is a time to think and worship by turns. Under the light our reasons often turn out to be rationalizations, our piety a veneer, and our optimism an escape. Laying our minds and spirits open to the light, we may find them purged, our motives spiritualized, our surface optimism giving way to a deeper and more constant joy, and our hope more surely rooted.

We need to be strengthened for the demands of living and only truth, the truth about God, ourselves and our fellowmen, can make us strong.

By Way of the Negative

WHAT is love? Can it be run through a prism and broken into its parts? Or is it so elemental that it cannot be analyzed? Is it a compound or an element? St. Paul's canticle to love seems to tell us of the greatness of love, what it does and how it is expressed, but his song *is* a song and not an analysis.

The question is partly answered by the negative — when love is not present in a human situation we know it. Indeed its true nature seems more clearly etched when it is seen against the background of its opposite. Never are we more sure of the realness of love than when it is gone—or of light than when the darkness closes in.

The great affirmation of God's love in Christ was thrown against evil—its opposite. On one bitter day, love met evil face to face. In terms of evil, love was defeated, crucified—dead. In terms of love, evil was proved entirely futile. We see love and fear in sharp contrast and understand better the nature of both.

What is love? The question is answered not basically by words, but by persons, and supremely by a Person. As the healing contagion of love touches the fear and conflict of the world, new men arise and a new order of humanity. Conflict is replaced by cooperation, fear by fellowship, and chaos by community. Love, as sung by St. Paul is, after all, best defined by what it does.

Peace Is Artesian

PEACE does not fall upon us like rain, dispensed from a world organization. There are no benevolent clouds hanging over us. A United Nations, a world plan for peace, are important, but they come from somewhere. Where? Where, but from the spirit of man touched and made sensitive by the spirit of God. In the measure that spirit touches Spirit, peace is born.

Peace does not come from equalizing our inner tensions or our world tensions, as in a balance of power. There is an inner core of strength and wisdom that can use even our tensions as lifting or pulling power. We should not try to rid ourselves of all tug or tension, but make them subject to an inner mastery which hitches them to significant loads.

Peace does not come by erasing all diversities. Uniformity does not spell peace. It spells boring monotony and aversions to one's self and to others, destroying peace. Peace is not quiescent, it is busy, cast in pleasant places where there is something to do. It is busy, but not hurried. It is dynamic, not static—using diversity as the stuff from which new forms of life are grown. Whether in the individual or among neighbors, or in world affairs, the fingers of peace are at work, touching the intertwining roots of our diversified life, discerning and forever creating.

Conquer or Inherit?

THE beatitude—Blessed are the meek, for they shall inherit the earth—tells us quite as much about "the earth" as about the meek. The world *belongs* to the meek—it is theirs whenever they can receive it.

Being of that spiritual nature, it can not be conquered. It does not yield to conquest. It eludes all coercion. Its nature and its values are the same as those in the heart of the meek. Gaining these values is like joining the family and in confidence and good will coming into one's own along with the other inheritors.

This beatitude is but another way of saying that the "blessed" (happy) life is known in the measure that men find together the strength of gentleness, trustfulness, unhurried-ness. They are secure—they have come into an inheritance which cannot be taken from them. It is theirs so long as they are meek.

When King Pyrrhus defeated the Romans in 279 B.C. and lost heavily while winning he said, "One more such victory and we are utterly undone." The only armed victory we can have today is a pyrrhic victory. We have won two wars in one generation and with one more victory our defeat may be all but complete.

These stormy hearts of men—fearing, striving, fighting—must find eventually that they are losing "the earth" by fighting for it. They must repent, relax, return to the basic reality of life, if they are to inherit the security they are now fighting to gain.

Come ye, *inherit* the kingdom prepared for you in the very foundations of the world!

From Serenity Comes Greatness

Give the Soul a Chance

By James R. Furbay

"In your patience ye shall win your souls." (Luke 21:19)

"In returning and rest shall ye be saved, In quietness and in confidence shall be your strength." (Isaiah 30:15)

JAMES Truslow Adams has told the story of a friend of his who was on one occasion among savages of the upper Amazon. He was suddenly called back home. He was returning by forced marches, but on the third morning the native carriers failed to appear at the appointed time. They were found sitting on their haunches, looking solmen and not prepared to move. When asked, the chief gave this explanation: "They are waiting. They cannot move farther until their souls have caught up with their bodies."

Is there danger that in our lives of strenuous activity we too should sometimes leave our souls behind?

An Age of Activity

In spite of the many values and conveniences of our mechanized way of life, the real peril lies in the danger that the machine will run away with our lives, leaving our souls behind. The technological era is evidently here to stay, and we shall have to learn how best to use it rather than be mastered by it.

Today people can be over-night commuters from New York to London or Paris. On the television and theatre screens they can watch events taking place on the far side of the earth. Today our bodies are moving faster than our souls. Our great cultural problems, social, political, moral and spiritual, remain largely unsolved.

James R. Furbay, Manager of the Friends Book and Supply House in Richmond, Indiana, writes in this article of the need of the growing soul for serenity, quietness, contemplation. To illustrate his text, we have chosen a photograph taken by James Furbay at the Grand Canyon, showing Ethel Furbay, his wife, at the edge of the Canyon, looking out over one of nature's most awe-inspiring scenes. James Furbay is an amateur photographer whose film "Preview of '52" has introduced many Friends to the people and places their delegates will meet at the Friends World Conference at Oxford, England, this summer.

An Englishman is reported to have said that on three trips to the United States he came to three different conclusions as to what was the major passion of the Americans. After one visit he concluded that this passion was power, after another he decided it was wealth, and after the third he was sure it was acceleration.

Another characteristic of our age is feverishness. In the physical organism feverishness is a symptom of disease and unhealthiness. When a patient runs a temperature we usually send for a physician. We regard it as a serious condition. When Dante turned his back, an exile, on his beloved city of Florence, he described its wickedness as like the restlessness of a sick woman in a fever who keeps changing her posture to escape the pain.

An acquisitive fever drove Jacob to cheat his brother, deceive his parents and run away from home. And it was when he was alone with his God that he set up his altar of stone and lay down to sleep. There finally his soul caught up with his body.

Modern Ways of Losing the Soul

Jesus taught that material things are good so long as men do not allow them to become their master. "Ye cannot serve God and Mammon." Our real danger today lies not in the use of the good things of life, but in a materialism which views them as the chief end of life.

Eternally true is the observation that "man shall not live by bread alone." The soul cannot be nourished by things. There is an Oriental saying that if a man has two loaves of bread, he should sell one of them and buy a hyacinth with which to feed his soul. This is a proverbial way of setting forth a most vital truth.

Many times when people find that the material things do not nourish their spirits, they turn to various kinds of diversions and dissipations such as gambling, drugs and drunkenness. Back of much of the superficial behavior today is a great emptiness of soul.

Some of the spiritual conditions which destroy serenity are remorse or an uneasy conscience, fears and ill will, jealousy or envy that eats at the soul like a cancer, egoism which drives people to seek for all kinds of selfish advantages over others and security, and an engrossing ambition that lashes peo-

ple on to ceaselessly acquire material riches.

Jesus and all the great prophets have taught mankind how to find and to save their souls. Certainly the soul is not in the outer world of the machine. The soul which needs to catch up with our bodies is really within ourselves.

The Recovery of the Soul

In New England there is a beautiful old meetinghouse which was dedicated to the worship of God about the time the Constitution of the United States was adopted. Once a year the people from the New England countryside make a pilgrimage to worship in it. On one occasion a minister from New York City, sitting in one of the old box pews, listened to a well-known writer and student of English literature speaking of the influence of the New England meetinghouse on the character of the Maine people. In a condensed statement evidently born out of a long study of the classics of our English speech, he said: "There is no great art without serenity." And the minister later went on to observe: "Even an amateur can understand that. In music, in literature, in painting, there is a difference between the fussiness and sensationalism of cheap and superficial work and the impression made on us by things supremely beautiful . . . An essential element in all great art is serenity."

One of our great needs is to discover ways of making us aware of the durable and eternal in the midst of the changing and chaotic conditions about us.

Are there ways by which we can give our souls a better chance? Is there a help toward our seeing life steadily and seeing it "whole"? A camera makes a fuzzy and distorted image on the sensitive film when the lens is defective or is out-of-focus. Can we find ways of helping us to better focus the lens of the soul so that it will see a clearer and truer picture?

In order to avoid losing our souls or leaving them behind, we shall need to give increased attention to both private and group worship. The Meeting on Ministry and Counsel might well give serious attention to the matter of public worship. There is a very real danger that the attention of people, instead of being directed to "the inward Christ and the living Word," is taken up too much with the outward forms of worship, with labored and learned discourses and discussions about religion, the efforts to please and to entertain, or else with the various kinds of devices to manipulate the emotions of people, thereby giving them a false feeling of having had a religious experience.

James R. Furbay

THE AGES WHISPER

George Fox wrote: "I was to turn them to the grace of God and to the truth in the heart, which came by Jesus."

Another way of recovering the soul is to cultivate a greater interest in the simple things about us, and the better understanding of the everyday happenings. Such focusing of sight can help us to see the beauty in the lines and colors about us, the glory in the lily or the star, and most of all the goodness in the simple acts of thoughtfulness, goodwill and kindness.

Furthermore, we can try to make our homes havens, quiet places where we can develop a greater depth of being. This will not be an easy art in our complicated and hurried life today.

There is great value also in a studied reordering of our lives so that the most important things will not be missed. It is not easy to "put first things first." To "seek first the Kingdom of God and his righteousness" will require a great deal of thoughtful application. We can try to find ways of making concrete our conviction that the body is more valuable than its "raiment," and that the soul cannot live by bread alone.

"Let us then labor for an inward stillness,
An inward stillness and an inward healing."

Longfellow

U.M.T. REVIVAL?

Advocates of Universal Military Training are seeking to revive the plan in this session of Congress. Chairman Carl Vinson (Democrat, Georgia) of the House Armed Services Committee indicated here that he will attempt to draft a new bill and bring it to the floor sometime after Easter. Speaker Sam Rayburn has endorsed the suggestion, indicating that administration leadership is prepared to make another try. Mr. Vinson said that reaction from veterans' groups and other organizations supporting UMT was so sharp after it was recommitted by a 236 to 162 vote in the House that he believes many members will change their minds if a somewhat milder bill is brought out from committee. He did not indicate in what way the legislation will be made milder.

Church groups which fought the first bill are sending out newsletters to their members warning that a new effort will definitely be made to bring the measure up for reconsideration. They asked a renewal of letter-writing and other expressions of opposition to UMT.

It is generally agreed in Washington that if the House once passes the bill, there is little chance of defeating it in the Senate. Hence, the fight will center in the House.

Religious News Service

Reflections from London

ELIZABETH A. CADBURY
A Tribute

Friends at Meeting for Sufferings remembered with great thankfulness the long life of dedicated service of Elizabeth M. Cadbury, who died recently at the age of 93. In recognition of many public services, Elizabeth Cadbury had been created a "Dame of the British Empire" in 1934 and was everywhere spoken of as "Dame Elizabeth" with great affection. Her tremendous energy and vital spirit were freely and fully given by her to a variety of concerns both within and outside the Society of Friends.

Dame Elizabeth would have been the first to admit that the basis of her life was to be found in her religious faith, sustained by her participation in Meetings for Worship after the manner of Friends, which she attended so regularly at Bournville Meetinghouse in Birmingham. To these, she contributed in a most helpful way both in spoken ministry and in vocal prayer. Elizabeth Cadbury was also a faithful member, whose presence could almost be assumed at the monthly gatherings of Meeting for Sufferings. It was characteristic of her that when she spoke of these meetings, the burden of her message was the emphasis she placed on the importance of the future, and any forward looking and adventurous proposal could always count on her support.

Her offerings at the sessions of London Yearly Meeting itself had this same spirit of the future about them, and were colored by a deep sense of humor which enriched her whole life. On more than one occasion I can recall the whole Yearly Meeting rocking with laughter, occasioned by a remark she had made. Nor was she afraid of speaking critically, when her convictions drove her to do so. One instance of this was her regret that London Yearly Meeting had declined to join the World Council of Churches, although she appreciated the reason — Friends dislike of what they considered to be a credal basis of membership.

Dame Elizabeth united with many activities which call for the support of Friends outside the Society itself. She was closely associated with the Adult School Movement, and also with the National Peace Council, of which for many years she was treasurer.

Her best service to Friends was perhaps to be found in the life she lived among them in Birmingham. The house in which she and her husband formerly lived was given to them to be the home of the Quaker College, well known now throughout the world as Woodbrooke. This gift was by no means their only gift to the College, and they both retained a close interest in its well being, a concern that was continued after the death of George Cadbury in 1922 by his wife.

Elizabeth Cadbury frequently entertained Friends at garden and other parties at the Manor House, and was a most welcome visitor to the homes of Friends, both rich and poor. Soon after we were married, Dame Elizabeth called at our new home, and genuinely enjoyed being shown round; she gave many useful hints on the arrangement of furniture and tips on housekeeping!

Considering her great age, her energy was most remarkable. I remember seeing her walk through deep snow to meeting when she was eighty-seven. I fear many Friends who were much younger allowed the wintry weather to keep them at home. To almost the end of her life she took a cold bath each morning; last year, whilst on holiday, she bathed in the sea before she breakfasted. To mark her ninetieth birthday, she climbed to the top of the tower of Birmingham Parish Church despite the fact that she had been rendered rather lame as the result of a fall on a railway platform in Paris when she was 81.

Her death leaves a gap in the ranks of the Society of Friends in Great Britain which it will be almost impossible to fill.

George H. Gorman

REPRINT OF "BETTER BUCHENWALD THAN HIROSHIMA" AVAILABLE

Lauren King's article on pacifism entitled "Better Buchenwald Than Hiroshima," which appeared in THE AMERICAN FRIEND for December 6, 1951, received wide interest, and has been reprinted in four-page pamphlet form for distribution. The reprints are available at cost-price: $.05 per single copy; $4.00 per hundred. Address THE AMERICAN FRIEND, 101 South 8th Street, Richmond, Indiana.

WE ARE GENTLY CORRECTED!

Brother delegate-to-Oxford, mark this well—Scotland is neither England nor any part thereof! A part of Great Britain? Yes. The people of Scotland are not English, though they are Britons, perhaps. Certainly they are Scots or "the Scottish people." And, get this, they are *not* "Scotch"!

Should we slip in speech while in England or Scotland, our Scottish Friends will not resent it deeply, but they may "gently deprecate" our inaccuracy as did a recent Scotsman in correcting THE AMERICAN FRIEND.

QUAKER BUILDING AND BUILDERS—XI

By ELEANOR W. TABER

WILMINGTON YEARLY MEETING

Wilmington Yearly Meeting, Five Years Meeting, lying largely in the State of Ohio, has decreased slightly in numbers, and in Meetings during the past twenty-five years covered by this survey. In Monroe County, Tennessee, the Board of Missions has cooperated with the Yearly Meeting in building three mission stations. At Three Points, Tennessee, there is a Meeting with a membership of 83. A new, brick Meetinghouse was erected in 1941, the interior finished with knotty pine panelling. Besides the worship room, there are three class rooms and an unfinished basement. The funds for this and for the other two Tennessee Meetinghouses were raised by special appeals of the Five Years Meeting Board of Missions.

Rafter's Chapel, Tennessee, with a membership of 87, is also a brick building, of slightly more conventional type. It has a low bell tower or steeple. Farr's Chapel, Tennessee, with 86 members, is also of brick, built on the same lines as Rafter's Chapel, but is somewhat smaller. As David Stanfield writes, "These three Tennessee Meetinghouses are among the best in the Yearly Meeting. It is something of a surprise to be traveling in the mountains of Tennessee, where there is so much poverty, and then come upon these nicely built and furnished Meetinghouses in the valleys."

Wilmington Friends have also a new Meetinghouse of their own in Cincinnati, where Friends sold their old Meetinghouse near the Ohio River, and in 1929 erected a new building. Although it is of plain architecture, it does not follow any traditional Quaker lines, yet it is not a "steeple House." There are 210 members.

OTHER NEW MEETINGS

There is a new Meetinghouse in St. Petersburg, Florida, built about 1942 by Friends from many groups. It does not belong to any Yearly Meeting, but is under the American Friends Fellowship.

American Friends have helped in building two churches in East Africa in the last twenty-five years. Vihiga is the largest of our churches in that country. It was built of brick, under the direction of Fred Hoyt, and can seat about 2,000, sitting as the Africans sit. The church at Kitosh, also of brick, was erected by the Africans under the direction of Jefferson Ford. It has a seating capacity of 1,400, although 1,800 have been packed in.

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HOW TO HELP THEM STAY ON THE FARM

The time is almost past when educated rural young people want to go to the city. They prefer the country, but it costs more money now to get started in farming.

Fairview is a typical rural community in Highland County, Ohio. Every father and mother in this Friends Meeting is a high school graduate. Over half the fathers and over two-thirds of the mothers have attended college. Where would one find a church in the city where 61 per cent of the parents were college people?

This community has an orchestra of thirty people who give programs or concerts each summer using the folk music of different countries. This is one way they study missions.

This community is demonstrating the fact that farms can be kept in the family. Seventy-three per cent of these farmers got their farms from their parents either by inheritance or purchase. Out of 18 farmers with older sons who are here now, 15 have father-and-son agreements for keeping the farm in the family.

The records of this church of 45 families shows an average of one new baby a month. "The cry and the laughter of babies," said one of the members of the Meeting, "is an important part of our worship."

The story of this church along with the stories of 15 other churches that are holding their young people has been published in a bulletin entitled "A New Gospel of the Soil," which is being distributed by the Rural Church Department, Drew Seminary, Madison, New Jersey.

This Fairview community is not "dying out." There are more of these farmers in their 20's and 30's than above 45 years of age. Eighty-seven per cent of them are either owners or are in the process of buying their farms.

Pastor of the Fairview Meeting, center of this community, is John Harvey.

Drew Rural Church Department

Figures on per capita giving among religious denominations have been released by the National Council of Churches. Top places were held by the same three churches as in 1950: Free Methodists, with an average annual contribution of $163.76 per member; Seventh Day Adventists, with an average of $143.11; and Wesleyan Methodists, with an average of $114.95. U.S. and Canadian Church giving has been rising steadily since 1936, the report stated. In total denominational contributions, the Methodist Church, with an average per capita giving of $27.39, reported the largest amount, $244,676,674.

Friends Men in Action . . . .

News of Organization and Activities of Friends Men, Edited by Merritt Murphy, Secretary, Men's Extension Movement

THE organization of Friends men for purposes of fellowship and united Christian service continues throughout the Five Years Meeting.

Denair Meeting (California) has a newly formed group of Friends men with Rodney Vickars as president.

Friends men in Portland Quarterly Meeting (Indiana) held a spirited organization session a few weeks ago and their first project will be raising their quota for the Central Office Building Project, which the men of the Five Years Meeting are sponsoring.

The men in Wabash Meeting (Indiana) organized at a great banquet meeting February 12 that was attended by 85 men and boys. Guest speaker was Murray C. Johnson, pastor of the Marion Meeting. Frank Gurtner was elected president. Other officers are Ted Wolfrum, vice president; Howard Roby, secretary; and James Bricker, treasurer. Monthly meetings will be held. In March, Bob Jones, Friends minister at Muncie addressed the group and Raymond McCracken, president of the Men's Extension Movement in Indiana Yearly Meeting, was a guest.

Fairfield Quarterly Meeting (Western) organized a men's group March 13 in a meeting held at Fairfield Meeting. Lawrence Peery showed pictures taken in Cuba and Jamaica, and officers were elected as follows: president, Lowell Mills of West Newton Meeting; vice president, Robert Tileston of Valley Mills Meeting; secretary, Lindy Gladden of Center Meeting; and treasurer, Marvin Jones of Fairfield Meeting. The new group will meet quarterly.

* * * *

In addition to the formality of organizing, many groups of Friends men are busily putting their faith to work and becoming "doers" as well as "hearers" of the Word by swinging into Christian action in numerous projects.

Men of Springfield Meeting (North Carolina) have accepted a project of landscaping the Meetinghouse grounds and providing adequate hard surfaced parking.

Several men's groups have assumed the responsibility of sponsoring the Central Office Building Project campaign in their local Meeting. Among these is the new group at Wabash.

* * * *

August Garone, 8522 115th Street, Richmond Hill, New York, has been appointed New York Yearly Meeting's representative on the Executive Committee of the Men's Extension Movement of the Five Years Meeting. He succeeds Howard L. Carey.

* * * *

Officers of the Men's Extension Movement in Iowa Yearly Meeting this year are as follows: president, Harold Bacon, R. R., Marshalltown, Iowa; first vice president, Bernard L. White, Harmony, Minnesota; second vice president, W. H. Brandenburg, Stuart, Iowa; third vice president, Arthur Wiese, Arnolds Park, Iowa; secretary-treasurer, Earl E. Marsh, New Providence, Iowa.

The primary interest of the Iowa men during the past year has been the Yearly Meeting camp site at Eldora, Iowa. Continued improvements there now are under consideration.

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Central Office Building Project Notes: New Garden Monthly Meeting was the first in North Carolina Yearly Meeting to put the full proportionate share of the Central Office Project in its local budget. Winston-Salem Meeting was a close second.

Amo was the first Meeting to accept its full share of the Project in Danville Quarter (Western). Other local Meetings in Western that took the lead in their respective. Quarterly Meetings were Russiaville, Second Friends of Indianapolis, and Carmel. Winchester was first in its Quarter in Indiana Yearly Meeting, and New Castle first in the Spiceland Quarter. Both Amboy and Wabash Meetings (Indiana) have met their quota 100%.

Ernest Lamb, Project Director, completed the presentation of the Central Office building program in North Carolina Yearly Meeting March 10, and next visited New York Yearly Meeting.

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In the statistical section of the North Carolina Yearly Meeting Minutes, notation is made if a local Meeting had a men's organization. According to last year's Minutes, 9 local Meetings did, and more have been organized since.

Other Yearly Meetings might follow the same plan profitably, as well as list the names of officers of the Yearly Meeting men's organization in the directory section of the Minutes.

A skeptical professor, with great contempt in his soul for man, once said, "Astronomically speaking, man is but the tiniest infinitesimal speck in this universe." To this another professor equally learned replied, "Astronomically speaking, man is the astronomer."

Roy L. Smith

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Tradition and Challenge, by Harold Chance; Larchwood Press; 70 pages; $1.

In this small volume, the history of the Quaker peace testimony is traced from its inception in 1650, when George Fox refused Oliver Cromwell's offer to become a captain in the parliamentary army, to the definite stand taken by C.O.s in World War II.

This little book will be helpful in study groups of Young Friends, families and other adults. The greatest truth embodied within its pages is to be found in the inspiration which it gives people to be obedient to the spirit of God which motivates mankind to peaceable living. The quotations are exceedingly fine.

Olaf Hanson

The Interpreter's Bible, Volume VII, General Articles on the New Testament, The Gospel According to St. Matthew, The Gospel According to St. Mark; Abingdon-Cokesbury Press; 917 pp. $8.75.

If the other eleven volumes are as successful as the first one printed (Volume VII), *The Interpreter's Bible* will prove to be one of the outstanding publications of this century. It is the first major work of its kind that has been published in many years, and will fill a very real place as an up-to-date aid in studying the Scriptures.

It is interesting to note that the first volume printed, on Matthew and Mark, carries a leading article by the outstanding Quaker scholar, Henry J. Cadbury, on "The New Testament and Early Christian Literature." In a later volume, another Quaker leader, Alexander C. Purdy, a graduate of William Penn College, and at present Professor of New Testament, Hartford Theological Seminary, will contribute the Introduction and Exegesis to the book of Hebrews.

In the front of each volume will be many authoritative articles related to the material found in the Bible. For instance, Volume VII contains three articles on the teachings of Jesus, all by outstanding New Testament scholars. Besides these articles, it contains a study of the literature and the times in which Jesus lived, several articles on the Gospels, and extended discourses on Paul and the beginnings of the Christian Church.

In the main body of the book each page is divided horizontally into three sections. At the top in the left corner is the King James Version of the scripture text, while in the right hand column is the Revised Standard Version for comparison. The middle section of the page contains the exegesis, or the verse-by-verse commentary. On the lower part of the page, in two columns again, is the exposition, which gives life and meaning to the text. The amount of material given is tremendous. Often one of these large pages refers to only one to three verses of scripture.

All in all, it is not too much to say that every pastor and Sunday school teacher would benefit greatly by frequent use of *The Interpreter's Bible.*

HOW GLORIOUS IS THE NIGHT

How glorious is the night when all is still
And darkness magnifies the quiet air
That breathes among the trees, and everywhere
There is a silent, glowing, magic thrill.
God often speaks in moments of the night;
When other sounds are stilled, His voice is clear.
In contrast to the stars, He seems so near,
And all about He casts a heavenly light.

Go out into the night and see the sky;
Drink in the richness of the silken shade
Enveloping the world that God has made.
Set your imagination free to fly
Beyond the myriad stars, and time and space—
And suddenly, God meets you face to face!

Furnas Trueblood

EASTER MEDITATION

Time is fleeting, and the days may seem
Unnoticed in the passing of the years;
Unreckoned are the joys or bitter tears
That gather with the moments like a stream,
And, rushing by, seem lost to human sight.
But time is not inhuman—time is more
Than rippling streams that hasten by our door
And disappear into a darkening night.
For time is Life, and Life is vibrant still
With something rushing torrents cannot kill.
For Life is Love which will not disappear,
And in the stream of Life we have no fear
Of losing those who have been gone awhile.
On Easter's golden dawn, we see them smile.

Furnas Trueblood

WE OWE THE DAY

Where hearts are locked and sealed with dread
In outer fog and inner night,
Before their last fair hope is dead
We owe them day—the dawning light.

Where faith is pale and love is black,
And lonely and alone they grope,
Despairing for the dream they lack,
We owe their souls the sun of hope.

The sun their lamp and prayer their staff,
They find their way through this world's night
Till *day* shall be their epitaph
And Heaven shall welcome them with light.

And thus together we shall go
Through darkness on the dawnward way,
Until Eternity shall glow
And God shall give us all the Day.

Enid Severy Smith

WINGS

Ah, beautiful!
To see you walk with such free grace
Along the street!
But do you know
It is a priceless gift of God
The wings upon your feet?
Unconsciously you take —
And rightfully —
This simple fact of motion.
He gave it you,
Who is all Life,
To be your portion.
'Tis we who have it not
Can know alone
The rapture of the freedom
That you own.

Alice Perkins

When completed there will be twelve volumes of unsurpassed reference material. The printing schedule calls for a new volume every six months until all are printed.

The purchase price of these volumes may seem high, yet I believe that it is an investment in good teaching that will pay off in an enriched Christian experience for both the purchaser, and the people whom he is endeavoring to guide in the ways of the Kingdom.

Leonard R. Hall

Four Prophets of Destiny, by William Hubben; MacMillan; 170 pp.; $2.75.

In this volume the scholarly, analytic mind is at work, discerning, comparing, contrasting four characters among the most ill-understood lives in modern history. Each of them stands out more clearly etched because they are studied together.

Such a book is not produced without insight and the depth sense which every writer of biography needs and which is so often lacking. This study is full-dimensioned. It is a book which will interest those who want serious reading in the area of philosophy and psychology. Here is philosophy unextracted from the psychological soil in which it grows. This gives the whole book the authenticity which a reader likes to sense—a wholeness in which the thinker and his thoughts are one. Here we see, depicted in terms of spirit and mentality, four "difficult" personalities and their generally ill favored philosophies. This gives the book a luring profundity which the deliberate reader will enjoy.

Kierkegaard, Dostoevsky, Nietzsche and Kafka are four undiscovered men whose influence lies, on the whole, on the side of a pessimistic view of life. Sometimes the study of such lives may induce, at the end, a sounder, more positive faith as the reader comes to that point where despair can move no further and the positive happier meaning of life continues.

Inner struggle and outer circumstances, in which illness of mind and body play a significant part, threw into the world thought stream for weal or woe, the philosophies of these four "prophets" of destiny. They touched the very tap root of existence itself and produced something which lesser men, following them, have used and misused to the detriment of men. Like other men who have lived, thought and written, these four have been partly made over into the image of those who followed them.

Here are men who, for the most part, were sick men and the world has caught its contagion partly from them. It was a sick man who created the "superman." Yet it is good for us who easily assume the basic goodness of man and society to think "against" the philosophy of the exponents of pessimism. It is not fair, of course, to list them and leave them in that category. Kierkegaard, especially, should be discovered and interpreted in happier terms. Why are all four of these men called "prophets," except it be that their thinking had a bitter future tense in which existence is determinative of destiny.

One of the most valuable services of the National Council of Churches in the field of social and political interpretation is *Information Service,* a weekly newssheet. *Information Service* contains digests and analyses of current literature on problems such as civil rights, education, Catholic-Protestant relationships and tension areas of the world such as Spain and Iran, as well as some original commentary. It is one of the best ways for both minister and layman to get an objective, concise view of current thinking on today's problems. Subscription price is $2.50 per year. Order from National Council of Churches, 297 Fourth Avenue, New York 10, New York. *Information Service* is a four-page sheet published weekly except during July and August by the Central Department of Research and Survey of the National Council.

Nine pages of mimeographed material on statistics, figures and examples of "The Ascendency of the Military in American Life" by E. Raymond Wilson, are available from the Friends Committee on National Legislation, 1000 11th Street N. W., Washington 1, D. C. This material was prepared for E. Raymond Wilson's talk for the Washington Interdenominational Churchmen's Seminar on "The Christian in Politics." Friends wanting the facts on military penetration into American life and thought will find this material helpful.

GRANDMOTHER'S LOOM

A Friend in Indiana wrote: "I see you could use Grandmother's old loom for the Indian work. I have an old one in the attic that I do not have room to set up where I now live. If you can use such an old one you are welcome to it. Many beautiful carpets have been made on it as well as modern rugs and drapes." Laurence and Lucille Pickard replied: "We were delighted to know that a loom was available. The ladies (at Council House, Oklahoma) are ready to start weaving. They have even called the Indian Home Demonstration Agent to see if she might have available looms. We want to be ready when the weaving teachers come from Friends University in March."

..Correspondence..

Where there is much desire to learn, there of necessity will be much arguing, much writing, many opinions; for opinion in good men is but knowledge in the making. MILTON

GREAT FAITH AND GOOD WORKS

To the Editor:

I feel your editorial, "On Faith and Works," (THE AMERICAN FRIEND, February 14, 1952) to be one of the most timely I have had the pleasure of reading for some time.

Why must we be so prone to extremes? Perhaps the most tangible difference between evangelicals and liberals is this very matter of faith vs. works. One group is as much in danger of extremes as the other. I am afraid we evangelicals many times mistake evangelical zeal for great faith, and go forth in Christian warfare without our shield! The mark of such an one is a conspicuous lack of faithful works. On the other hand, the liberal is prone to mistake his abundance of works to be the witness to God and man that he has great faith. He also will face the judgment, unable to account for the absence of his shield! Is not one as greatly at fault as the other?

Your editorial states, "Faith is important . . . but it has little meaning or validity apart from works." How true! It is also true that works are important, but they have little eternal importance or validity apart from heart faith. Faith without works is only mental faith, just as works without faith is only of physical value. The secret of the heart-based, works-producing faith is found in allowing the Holy Spirit of Christ's promise to baptize and fill the heart with His own perfect love. Like an artesian well, it will overflow continually.

Let us be sure our faith is of the heart and our works will manifest that faith.

God give us men and women in the Friends Church whose faith is so great, the natural result will be good works, performed from the heart, in the name of Jesus!

In Christian love,
Roscoe B. Townsend, Pastor
La Junta Friends
1004 Edison, La Junta, Colo.

DRAWINGS OF OXFORD

An interesting and informative brochure on the university city of Oxford, England, with drawn illustrations, has been published by the Garland Press in Bristol at $1.00. Delegates to the Friends World Conference would especially profit from having this little booklet on hand.

On Christian Frontiers . . .

Devoted to developments in the work of peace, public morals, and social order, by the Five Years Meeting of Friends. Edited by Wm. Merton Scott.

GI Alcoholism is Increasing In German Zone

FRANKFURT, Germany, March 11—(NY News)—Chronic alcoholism among young American soldiers in Germany has increased to alarming proportions, according to Army medical authorities here.

Wards in both the 97th General hospital here and the 98th General hospital in Munich are crammed with GIs between the ages of 19 and 25 who have been pronounced unfit for duty because of alcoholism.

This condition among troops has developed steadily within the last 18 months, Army doctors said today. Most of the men under treatment will be cured and returned to duty, they said, but a number are being evacuated to the United States for discharge as undesirables.

Reasons for the upsurge in alcoholism were attributed to a number of factors. Army clubs for enlisted men serve almost unlimited amounts of hard drinks. After Army clubs close at 10:30 or 11:00 p. m., the GIs may finish the night at German night clubs, which serve a drink known as "steinhager," a sort of German vodka which is 38 per cent alcohol.

If a soldier's taste is beer and he is used to the mild beers of America or the 3.2 beer of the stateside post exchanges, he is in for a shock and a kick here, where beer of 11 to 15 per cent strength is purveyed at Army-operated PXs throughout Germany and Austria.

Army doctors explained that there are psychological reasons for the heavy drinking by soldiers here.

"The average soldier here today is a draftee," one told a reporter. "The soldier isn't quite convinced he should be here and the longer he remains the more certain he is that he is wasting his time."

This attitude develops naturally, he added, because the Army, seemingly, cannot find enough for the soldiers to do with the result that the average enlisted man receives three days off each week.

Aside from the army-operated clubs, which offer a kindergarten level entertainment, the soldier has little to do with his spare time except to drink in army bars or the civilian night clubs, where entertainment is more sophisticated and he may pick up a German girl.

The well-paid GI is among the richest men in any German night club and he is the most popular customer with the bar girls who are a feature of all German clubs.

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Oklahoma Town Prays Daily for Peace

BLACKWELL, Okla. — (Religious News Service) — Every morning at 11 a. m. the town fire whistle sounds off, summoning each of the 11,000 residents here to pray for a more peaceful and civilized world.

Adults and children, employees in business houses and workers in factories pause in their daily chores to respond to the city-wide prayer-call.

The practice dates back to Christmas Eve 1950 when forty members of the First Methodist church, meeting in the home of Dewey Mauk, emphasized the need of prayer in correcting it.

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Negro, White Pastors Continue "Adventure in Brotherhood"

TRENTON, N. J. — (Religious News Service) — Six years ago the Rev. T. Marshall Thompson, pastor of Fitchburg, Mass., First Baptist church, and the Rev. S. Howard Woodson, Jr., pastor of the Negro Shiloh Baptist church, began what they termed an "adventure in brotherhood."

For several years each church entertained the members of the other at an interracial service, followed by a reception.

For two years Mr. Woodson went to Fitchburg in February where he preached. In May, Mr. Thompson returned the visit and preached in Shiloh church in Trenton.

This year, the pastors decided to go a step further. Accompanying Mr. Woodson to Fitchburg this time was a bus load of 42 adults and young people.

Upon their arrival in Fitchburg they were greeted by a reception committee of First Baptist church members. They were taken to the homes of Fitchburg Baptists where they were entertained overnight.

At the Sunday morning service the next day the visitors and their hosts attended worship at First Baptist church.

Following the service, the Trenton visitors were entertained by their hosts at dinner, either in their own homes or in various Fitchburg restaurants.

On Saturday, May 3, members of the Fitchburg church will come to Trenton and will be entertained overnight in the homes of Shiloh church members. Then on Sunday they will unite in a service at Shiloh where Mr. Thompson will be the preacher.

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Church College Educating Youth as Peace Makers

NORTH MANCHESTER, Ind. — (Religious News Service)—A Church of the Brethren college here is educating young people to become peace makers.

Believing that a more thorough study of the problems of war and peace is essential to the survival of civilization, officials at Manchester College four years ago established a curriculum of Peace Studies.

The four-year curriculum requires a broad background in the social sciences, with foreign languages, psychology, philosophy, religion and ethics added. Special courses include a study of the Teachings of Jesus, Foundations of Democracy, Comparative Governments, International Relations, and Techniques and Procedures for Peace Making.

Ten professors and a number of off-the-campus authorities have been assigned to two of the courses which are being offered during the current spring semester. Off-the-campus speakers will include persons who have had first hand peace-making experiences in labor relations, small community relations, national legislation, and international relations.

Both of the first two majors, convinced that spiritual inadequacy is a basic factor in the disintegration of society, immediately enrolled in a seminary.

Manchester College is a co-educational liberal arts school of 750 students. Among its graduates is Dr. Andrew Cordier, executive assistant to the secretary-general of the United Nations.

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Statement on Liquor Advertising Bill

(The National Temperance League.) The Johnson-Case bill, S. 2444, to ban advertising of distilled spirits on radio and television is still waiting for the action of the Senate Interstate and Foreign Commerce Committee. This bill, which was supported by church groups, temperance organizations, and other groups, is opposed by the liquor traffic as well as the radio and television interests. Senators Johnson and Case, as well as all the groups backing the bill, believe that it will serve as a preventative when the liquor interests begin to look longingly at the terrific advertising power of television. Recent estimates show that there will be twenty million TV sets in use by the end of 1952, which means that nearly twenty million homes could be the prime target of the distillers as they are now of the brewers, on television.

PACIFIC SCHOOL

The Sunday School Lesson

Prepared by Russell E. Rees

For May 4 Warning Against Profane Living

Exodus 20:7; Matt. 5:33-37, 23:16-22; Mark 7:5-8; Luke 6:46, 11:1-4

The third commandment has always presented difficulties, because of its translation. The words "in vain" are not entirely clear, and it is not certain that they adequately translate the Hebrew at this point. Dr. Paton, of Hartford Seminary, was very sure that a better rendering would be **empty.** Thus the commandment would be, "Thou shalt not appear before Jehovah thy God, empty (handed)." The meaning would then be that when one worships, he should bring some evidence of his sincerity. To appear empty-handed was to question the sincerity of the act.

When I was a boy this commandment was usually interpreted to be a condemnation of profanity. Now there is no doubt that profanity is one of the ways in which men "appear before God empty," that is they take the name of God on their lips, but there is no mark of sincerity about their use of the Name. However to leave it there is to miss much of what is implicit in it. As used in the New Testament, this often refers to "foreswearing," or to making promises which are not fulfilled. Jesus urged people not to swear at all, not to make oaths at all, rather than make them and not keep them. In terms of the commandment, it is better not to use the name of God at all than to use it lightly, or without sincerity.

There are at least three evils which are pointed up in the commandment: 1. The lack of reverence which is significant in a careless use of the name of God. This cannot be confined to what is commonly called profanity. One hears, in churches, and from ministers, at times, a careless use of the Name. Luccock says that some people speak of God as if he were a near relative who always stayed at their house when he was in town. Early Friends were very careful not to use the name of deity extravagantly, and in fact some hesitated to use it at all, lest it become an empty word. Profanity reveals a shallow mind, too lazy to hunt for exact words, but irreverence reveals a careless mind, one not aware of the Truths about which we speak often too glibly.

2. Lack of sincerity is also indicated by an empty use of the Name. The basic reason that Friends have not been willing to take oaths is that they so often became insincere attempts to use the name of deity to bolster up a dishonest statement, and to indicate that normally one had no regard for the truth. Jesus said let your yes be yes, and your no, no. And many Friends hold to that statement today. To call upon the Eternal One to support your statement would seem to mean that usually one does not speak truth, but only when the statement is backed up with the name of God.

3. The lack of obedience is also indicated here. Men still use the Name when they have no intention of following the moral principles which the name implies. "Why call ye me Lord, Lord, and do not the things which I command you?" To say Lord, but to practice evil, is "to appear before me empty." Again Friends have discontinued the use of many practices, like reciting of creeds, even sometimes the singing of hymns, lest they be found guilty of saying words which did not represent a willingness to obey the meaning of the words.

This is far more than a prohibition of what is commonly called profanity; it is a warning against the casual and thoughtless and even dishonest use of God's name.

Questions:

1. What are the final results if one continues to use the name of God carelessly? In what way is punishment attached to such use?

2. Have you ever "appeared before God empty"? What are some of the common ways in which men do this?

For May 11—The Right Use of Sunday

Exodus 20:8-11; Mark 2:23-3:6; Luke 4:16; Luke 13:10-17

Professor Pratt once wrote that it is a strange thing that once every seven days a great city should stop its work, the people put on their best clothes, go to a central building, listen to a man read passages from a book which they have heard many times before, and strangest of all, that they bow their heads while the man talks to someone who is obviously not there. It is true that Sunday is not observed as it was in a simpler society, and there were times during the war when one wondered if we had lost its meaning as a nation. But the fact that when the emergency is past we do return to some recognition of this necessity for the right rhythm of life, means that the principle is far deeper than an ancient tradition of a nomadic people.

All work and no play not only makes Jack a dull boy, but it gives him ulcers too, and mental difficulties, and perhaps spiritual break down. But all work and play can do almost the same thing. The real need of life is periodically to "come home from the far country, to the Father's house." Worship is not the lace which is sewed on for decorative effect, it is the warp of life, through which and across which the woof must be woven, or the cloth of life has no body and no texture. Those who neglect the regular practice of spiritual discipline are merely weaving to final futility. The reason that Sunday continues to have dignity and meaning is not because Moses wrote it on a tablet of stone, but because God wrote it into the eternal nature of man.

Jesus was very quick to say that when an ancient prohibition became merely a rod to use on the backs of people, it had to be challenged. "The Sabbath was made for man, not man for the Sabbath." I have heard some persons say that as children they hated to see Sunday come because the adults in their lives had made it a kind of black hole of Calcutta. It was the adults who were at fault there, not the children.

A friend of mine, a business man, says that he begins to get ready for Sunday on Saturday night. He wants to spend the evening quietly at home, reading something which speaks to his deeper spiritual needs. He is anticipating, expecting, hoping for the real meaning of Sunday. When he comes to Meeting he is not entering in a different world, but he is going a little farther than it was possible to go alone, but along the same path begun the previous evening. If we all came to Meeting with this preparation we should find it easier to enter into the Holy of Holies of true worship much more quickly, and we would find the spiritual rewards greater.

The universe is on the side of orderly, regular, disciplined spiritual worship, and to that extent on the side of Sunday, a day of refreshment. It is important to man, to every one of us, that we return with regularity (whether we feel like it or not), to the source of our true beings, to the God who waits for us to open the door, to the renewal which God waits to give to those who wait upon him.

Questions:

1. What use of Sunday have you found most ministers to your needs?

2. What was the real difference between the attitude of Jesus and that of the "scribes and Pharisees" in regard to Sabbath?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

Richard R. Wood, editor of *The Friend,* and Devere Allen, Friend and editor of *Worldover Press,* will be among the speakers at the annual meeting of the Associated Church Press which will be held in Washington April 16-18. Associated Church Press is an organization of editors of Protestant publications in the U.S. and Canada.

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Friends who are considering entering The McCutchen, New York Yearly Meeting Friends Home for Older Friends, may arrange to come as transients for a short period. Those desiring such accommodations should address the Manager, Carolyn B. Smith, at The McCutchen, 21 Rockview Avenue, North Plainfield, New Jersey.

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The Friends Fellowship Council reports that a Meeting for Worship is being held on the fourth Sunday of each month at 3:30 p. m. in Council Bluffs, Iowa. The group meets in East Hall of the Y.M.C.A. Building, 628 First Avenue. Walter S. Kirk, 4631 Grand Avenue, Omaha, Nebraska, is the correspondent. There are fifteen persons in the group, most of them Friends.

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R. Ernest Lamb, Director of the Building Fund for the new Friends Central Offices in Richmond, reports that every Meeting in Baltimore Yearly Meeting (Homewood) has indicated its willingness to share in providing funds for the new building. Payments will in some cases extend over next year, though a sizeable proportion of the pledges have already been paid to the Building Fund Treasurer.

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White Witch Doctor, by Louise Stinetorf, a book on a missionary's adventures in Africa which won approval from religious groups and the general public when it was published in 1950, has been reprinted in a paper-back edition to sell on newsstands everywhere at 25c. Louise Stinetorf is a Friend and Earlham graduate, who has served with the American Friends Service Committee and the Board of Missions.

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William Clark, Headmaster of Oakwood School in Poughkeepsie, New York, spent a week recently in Indiana, addressing Friends groups, civic meetings and inter-denominational union meetings in Richmond, Muncie, New Castle, Noblesville and Russiaville under the auspices of the regional American Friends Service Committee. William Clark was well known to Friends in this area as an Earlham College professor until his acceptance of the headmaster's post at Oakwood in 1950. His devotional articles on "My Creed" and "My Vows" appear regularly in THE AMERICAN FRIEND.

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David Henley has recently been appointed Dean of the College at Earlham College. He has been teaching social science and economics since he came to Earlham in 1948, and has been serving as acting dean this year since Edward Allen's resignation. Eric Curtis, professor of chemistry since his arrival from England in 1948, has been appointed Dean of Students recently also. He has been serving as Dean of Men this year.

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Kenneth Boulding, well-known Quaker economist and poet, is one of eight eminent economists evaluating the labor union movement in a recently published book, *The Impact of the Labor Union,* edited by David McCord Wright. The book is an outgrowth of an Institute on the Structure of the Labor Market held at the American University in Washington, D. C., in which the eight economists were brought together. Kenneth Boulding is now teaching at the University of Michigan.

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A summer work camp for boys and girls will be held at Oakwood School near Poughkeepsie, New York, July 1-August 23 this summer under Quaker auspices. The camp is open to young people from 14-17 years old who want a summer of fellowship and realistic community living, and is particularly directed toward meeting the needs of adolescents. Director of the camp will be J. Curtis Newlin, who has been associated with Oakwood School since 1923.

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Milton and Freda Hadley, who have been temporarily affiliated with the Friends Committee on National Legislation, report that 141 people from 24 states have visited Washington in the interests of talking with their Congressmen on U.M.T. Six schools have sent student delegations, and a number of Friends have come representing their Meetings. Six briefing sessions were held at the Florida Avenue Meetinghouse for these visitors on the ways of effectively presenting opinions and information on U.M.T. to Congressmen.

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Christina Jones, who with Willard Jones is now on furlough from the Friends Boys School in Ramallah, Jordan, addressed a National Council missions group recently in New York. According to Religious News Service, she told the Committee on Relief and Reconstruction Services of the Division of Foreign Missions that there will be no peace in the Middle East until the Arab refugee problem is solved. A total of $1,774,328.22 in relief supplies and cash was distributed last year by this Committee.

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Earlham College's Concert Choir is touring the east on its spring vacation concert schedule, singing at Friends Boarding School at Barnesville, Ohio; in Washington, D. C.; to the combined Yearly Meetings and at Friends Select School in Philadelphia; and at Haddonfield and Haddon Heights Friends schools in New Jersey. A day and a night in New York City without any concerts will conclude the tour. A large number of the Earlham Choir members will sing with the Cincinnati Symphony April 18 and 19.

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Helen Ruth Ridgeway, Missionary-Bookkeeper for the Friends Missions in Africa, arrived in this country recently for a one year furlough. She will go to her home in Alva, Oklahoma, attend the annual Board Meetings of the American Friends Board of Missions in April, and then do deputation work for the Mission Board. Also in this country from Africa is Mabel Hawthorne, who returned for medical and surgical attention several months ago. She is now recovered, and at the present time is doing deputation work in Nebraska Yearly Meeting.

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Eleanor Zelliot, secretary and assistant to Errol T. Elliott at the Friends Central Offices in Richmond, has been nominated as a delegate to the Third World Conference of Christian Youth to be held December 11-25, 1952, in Travancore, India. She will represent the Young Friends Department of the Five Years Meeting on the United Christian Youth Movement delegation, which will consist of 16 American delegates. The international, interdenominational Conference will bring 380 young people to India, two thirds of them from Asian countries and thirty from the United States.

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David E. Henley, Earlham College professor and chairman of the General Committee of the Friends Committee on National Legislation, recently testified before the Senate sub-committee on Labor and Labor-Management Relations for the F.C.N.L. His experience in this field includes fourteen years of teaching in Southern California, Serv-

ice Committee work with migrants, and studies of various states including a recent intensive study of Minnesota in 1950. He made a number of specific recommendations to the Senate Committee. A copy of his statement may be secured from the F.C.N.L., 1000 11th Street, N.W., Washington 1, D. C.

* * * *

Lindley M. Greene of Whittier, California, celebrated his 99th birthday on March 29. A birthright Friend and son of a Friends minister, he was born in Clinton County, Ohio, and attended Wilmington College and Earlham College, as well as Miami Medical College, where he received an M.D. He served as principal of Rich Square Academy for two years, practiced medicine at Highland, Ohio, and served on the Wilmington College board for several years before moving to California in 1903. Later giving up his practice, he became president of the Whittier Citrus Association. Although bedridden, he is still concerned about Friends and Meeting activities.

* * * *

A study of the growth of Quakerism in the Midwest, particularly Indiana Yearly Meeting, will be begun by Earlham Professor Thomas Bassett next fall under a $5,000 grant from the Social Science Research Council. This grant, applied to the salary budget of the College, releases Tom Bassett from a large part of his teaching duties to pursue research. He plans a long-term study of three connected subjects: the growth of Midwestern Quakerism, a compilation of writings and records about the history of Richmond and Wayne County, a history of Earlham. All three studies will help in understanding the part Richmond has played in the history of the region as a small industrial city, as the "Crossroads of Quakerism," and in the building of Earlham College.

* * * *

Approximately 100 Friends from nearly all the American Yearly Meetings met at the Evanston Meetinghouse in Evanston, Illinois, March 23-25, at a called conference to discuss the implications of the new conscientious objector work program. Most of the discussion centered around the question of Friends' agencies becoming employers of C.O.s within the program. Final decision could not be reached because the program as outlined may not be put into practice by Selective Service because of the failure of the House of Representatives to provide the necessary funds. Further development on Friends' part must await action on the part of the government. Certain moral and spiritual conditions for cooperations were discussed by the Conference to guide Friends' agencies in the decisions which they will make in the light of new developments. The Conference was chaired by Sumner A. Mills and was called by the American Friends Service Committee.

* * * *

Rhoads Murphey has been appointed Associate Secretary for the Friends Committee on National Legislation for a six month period ending September 1. He will return to his special teaching field of Far Eastern Affairs at the end of that period. He was a member of the group which prepared *Steps to Peace*, and served for three and a half years with the Friends Ambulance Unit in China, Burma and India. Wilmer Cooper has been recommended for appointment as Associate Secretary beginning September 1. It is expected that he will assume primary responsibility for traveling among Friends for the F.C.N.L. He is a birthright Friend, a graduate of Friends Boarding School at Barnesville, Ohio, Wilmington College, Haverford College and Yale Divinity School. He was in CPS during the war, and for some months traveled for the Peace Board of the Five Years Meeting.

* * * *

Speakers at Friends General Conference to be held at Cape May, June 20-27, include Earl G. Harrison, Mordecai Johnson, Cornelius Kruse, Patrick Malin, Clarence Pickett, Alexander Purdy, Charles Wells and Errol Elliott. Author Elizabeth Gray Vining and educator Willis Weatherford of Swarthmore College, who has just returned from overseas work, have also been recently announced as speakers. A First Day School lesson or assembly program for the 166 Meetings associated with Friends General Conference is also part of developing plans to mark this Quaker anniversary year with special events. As proposed and now being worked out, the assembly program would emphasize the Tercentenary, explain the world fel-

S. A. WATSON TO TEACH AT PENN COLLEGE

S. A. Watson, President of Friends University, has resigned that position effective September 1, 1952, and will become head of the department of science and professor of biology at William Penn College. Dr. Watson is a graduate of Friends University and has been president there since 1947. He visited Penn campus in October, 1951, as a special educational consultant and an adviser in the Penn College advance program. He has also served Wilmington College, where he began his teaching career and later became President, and Whittier College, where he served as professor of biology and was later appointed dean.

S. A. Watson has been elected President Emeritus of Friends University by the Board. He resigned due to "health conditions and a real desire to return to classroom teaching."

LLOYD CRESSMAN TO HEAD FRIENDS UNIVERSITY

Lloyd S. Cressman, present assistant professor of Bible at Friends University and interim minister of the University Friends Meeting, has been selected successor to S. Arthur Watson as President of Friends University. Lloyd Cressman will assume his new duties on September 1, 1952. Before coming to Friends University, three years ago, he served as a Friends minister at Bridgeport Meeting in Wichita, at Emporia; Gate, Oklahoma; Newberg, Oregon; and Carmel, Indiana. Lloyd Cressman has been college pastor at Friends U. since 1950.

Lloyd Cressman is a native of Ontario province in Canada. He is the son of a minister, and is recognized throughout the Wichita area as a church leader, being much in demand as a speaker. He holds degrees from Pacific College, McCormick Theological Seminary and Northern Baptist Theological Seminary.

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lowship of Friends and present the attractions of the Cape May conference. Pre-conference plans also include the securing of any photographs of previous Cape May conferences.

* * * *

Dr. Daryl M. Parker, Hollansburg, Ohio, former Brethren medical missionary in China and Puerto Rico, was elected chairman of the Rural Life Association at its annual meeting held March 22 at Earlham College. He succeeds Ernest E. Mills of Cambridge City, Indiana, a Friend and a farmer, who had held the chairmanship for the past five years. Ernest Mills and Ralph Delk of Arcanum, Ohio, vice chairmen; Louise M. Cane of Economy, Indiana, recording secretary; William Wildman, Richmond, Indiana, treasurer; and Paul Turner, also of Richmond, assistant treasurer, were the other officers elected. Stanley Hamilton was chosen as Executive Secretary for another year. The following persons were elected to the Rural Life Association board for a term of three years: Louise M. Cane, John Brenneman of Lima, Ohio, Silas J. Smucker of Rensselaer, Indiana, Paul Phillips of Goshen, Indiana, James Terrell of New Vienna, Ohio, Sumner A. Mills of Indianapolis, Indiana, Robert Lumpkin of Losantville, Indiana, and Mrs. Charles Waybright of Syracuse, Indiana.

Friendly Fellowship

CHICAGO, ILLINOIS — Chicago Friends Meeting at 108th Street and Artesian Avenue is holding a series of pre-Easter vesper services on the general subject, "As the Friends See It." Questions answered during this series will include "Who are the Quakers? What do they believe? Why do they call their places of worship Meetinghouses? Why are they different from other Protestant churches in so many ways? What is their religious faith?" Subjects on the four Sunday evenings are "Friends and the English Reformation," "The Way Friends See Religion," "The Service Work of Friends," and "Friends and Modern Problems." A social hour followed the vesper services.

Emma Hadley

* * * *

PORTLAND, INDIANA — Portland Quarterly Meeting of Friends met at Portland; Clerk John R. Walter called the meeting together with scripture and prayer. All pastors of the Quarter were present, and a lively interest was manifested in the work of the meeting. Great joy was expressed in the new life of the Bluffpoint Meeting under the care of Elmer and Phoebe McCarty. That Monthly Meeting was reorganized with seventeen new members received. The Quarterly Meeting was happy to have Indiana General Superintendent John Compton with us throughout the session, offering helpful words of encouragement. His afternoon message lifted up the idea of a productive Quaker Meeting as one composed of members who love God, love each other, are like minded, pray together, are under God's command and promise and go forward. Anna Langston was also with us with a concern for her work in the Yearly Meeting. The Meeting is always happy to welcome visitors like Anna Langston.

Nellie Farris

* * * *

ST. PETERSBURG, FLORIDA—The annual sessions of the All-Florida Friends conference were held in the St. Petersburg Meetinghouse March 8 and 9. Caroline N. Jacob, clerk, opened the Conference. Helen Passmore, clerk of the St. Petersburg Meeting, extended a welcome to the visitors on behalf of the St. Petersburg Friends. There has been a growing interest in the annual Conference as marked by a gradually increasing number in attendance. Upwards of 200 were gathered in the Meetinghouse, representing all sections of the state. Progress reports from Monthly Meetings and Friends' groups were presented as follows: Miami Meeting, Russel Hampton; Orlando Meeting, Mary B. White; Melbourne, Albert Boynton; Daytona Beach, Mary C. Stevens; Jacksonville, Alice Macomber; Gainesville, Leslie Butler; St. Petersburg, Helen Passmore.

The annual conference has contributed much in integrating our Society, from Southern Georgia down the Peninsula as far as the Keys. Although many of our Florida groups consist mostly of mature folk who are enjoying the therapy of a milder climate, there is a progressive growth in our Young Friends group, which has already set up several objectives of a purposeful nature. The Young Friends have held several meetings in the interest of peace, good will and inter-racial relations. A meeting of Young Friends consisting of different races, held last fall in Winter Park, proved to be a significant occasion in terms of the deep South.

The Conference directed that words of greeting be sent Ruth R. Vail and Lieuetta Russell, in appreciation of their husband's closeness to Friends in Florida. John Barney of Clearwater was selected to represent Florida Friends at the World Conference in Oxford.

J. Barnard Walton presented a forward-looking thought in his topic, "Vision." Harold Chance, who was attending the Conference at the call of the Young Friends, spoke of the spiritual assistance and service to the needy as rendered by the A.F.S.C.

Alex C. Robinson, *Recording Clerk*

In the Larger Circle

Printing of the Revised Standard Version of the Holy Bible was begun in New York recently, with brief ceremonies. Publication date of the Revised Version is September 30, by which time nearly one million copies will be available. The printing begun in New York includes both the Old and the New Testaments. Publisher of the Revised Version is Thomas Nelson & Sons, New York.

* * * *

Cry the Beloved Country, a novel about South Africa by Alan Patan that has already become a classic, has been made into a motion picture by Lopert Films Corporation. The film was made in the farming plateaus of Natal and in Johannesburg with only a few professional actors, the rest of the characters played by the local people. *Cry the Beloved Country* was one of the books suggested by the United Society of Friends Women in its 1950-1951 study course.

* * * *

An Indiana newspaper publisher has made the interesting comment that "only the Vatican and the Quakers effectively combatted Communism while the rest of the world was awakening to the threat of Communism." The son of a Protestant minister, the publisher, Eugene Pulliam, has recently visited Rome and had several audiences with Pope Pius XII. He praised the Vatican's battle against Communism in an address at Dallas, Texas. A resident of Indianapolis, he owns seven newspapers and two radio stations.

* * * *

Steps toward the formation of three local chapters of Christian Action in the New York area were taken recently. Local chapters of this interdenominational social action organization already exist in San Francisco, Washington, D. C., and at Union Theological Seminary, and others are planned in Chicago and New Haven, Connecticut. The avowed aim of Christian Action is to "furnish Protestantism with a solidly oriented middle ground to help offset the influence of both leftist and rightists in the Church and society." Executive secretary of Christian Action is the Rev. John W. Turnbull.

POETRY CONTRIBUTORS

E. MERRILL ROOT, Earlham College, Richmond, Indiana.

FURNAS TRUEBLOOD, 234 College Avenue, Richmond, Indiana.

DR. ENID SEVERY SMITH, Pfeiffer College, Misenheimer, North Carolina.

ALICE PERKINS, Amesbury, Massachusetts.

BIRTHS

GAISFORD — To John William and Helen Thomas Gaisford, a son, John William, on February 25, at Tyringham, Massachusetts.

GEARHART—To Orla and Ann Miklus Gearhart, a son, Larry Gene, on March 16, at Amboy, Indiana.

HOSKINS — To Thomas and Beverly Coffin Hoskins, a son, Thomas Milton, on January 24, at Fairfield, Iowa.

KENDALL—To Evan and Eunice Reagan Kendall of Sheridan, Indiana, a son, John Perry, on March 14.

OSBORN—To Joseph C. and Rebecca McNees Osborn, a daughter, Rachel Anne, on March 6, at Bozeman, Montana.

STANLEY—To Donald and Martha Sue Norris Stanley, a daughter, Linda Kay, on March 11, at Peru, Indiana.

SUTTON — To Marshall and Virginia Sutton of Ossining, New York, a daughter, Elizabeth Ostrander Sutton, on January 28.

TOLLEFSON—To Robert H. and Martha McMillan Tollefson, a son, Richard Lee, on March 26, at Wilmington, Ohio.

MARRIAGES

VAN WAGNER-HOSKINS—Irene E. Hoskins, daughter of Alvin and Maggie Hoskins of Clinton Corners, New York, to Alson D. Van Wagner, son of Frank and Mary Van Wagner of Hyde Park, New York, on March 1, according to the manner of Friends.

DEATHS

JONES—Etta Welch Jones of Mount Airy Meeting in North Carolina passed away suddenly on January 31. She was a daughter of G. Calvin and Della Hutchens Welch and had been a Friend all her life and an Elder of Mt. Airy Friends Meeting for many years. She was the widow of Robert Jones, who preceded her in death in 1948. She is survived by one son, Clarence Jones and one daughter, Mary Ruth Jones Stewart, six grandchildren, three sisters, one brother and her step-mother, all of Mt. Airy. The funeral was held at Mt. Airy Meetinghouse, conducted by a former pastor, Seth B. Hinshaw.

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MY VOWS

(Continued from page 122)

prepared to live within the creative elipse.

I want to make myself very clear at this point. The spiritual training for the struggles of love in the world is possible to all sorts and conditions of Christ's followers. There is no minimum IQ which is a necessity for its achievement. It does not demand the passage of a certain number of years spent preferably in the halls of divinity schools or universities. Long daily hours of yogi-like meditation are not a prerequisite. It is available to us all in the midst of our busy life, if we will but put first things first and take the time to turn with eager attention and childlike trust to the Source of all life and love. We only need a few minutes here and there through the day, with some of them probably bunched together morning and evening, when we can give ourselves over again as clay to the potter, to Him who is the tender Creator of our souls and all human souls.

(To be continued)

CORRECTION

Paul Thomas Collins was born to Thomas and Beatrice Carmien Collins on March 14, at Tucson, Arizona. The date previously given was incorrect.

Secretarial position immediately open in Friends Meeting in a city in Indiana. Shorthand not necessary. Apply Box I, The American Friend, Richmond, Indiana.

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LOCAL MEETING DIRECTORY

ALBUQUERQUE, NEW MEXICO
Friends (Quaker) House, 7800 Block E. Central (Highway 66) at 341 North Dallas. Robert Jay minister. Bible School, 9:45 a.m. Worship, 10:45 a.m.

ALHAMBRA, CALIFORNIA
Alhambra Friends Community Church, 1209 South 7th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA
First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p. m. Raymond V. Breaker, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA
Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK
Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS
Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS
Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Skokie 8157.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO
Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. Vivian Schneider, clerk, 26 Lakewood, UN 6447. Eugene Kreves, pastor, 2805 Digby Ave., Phone PL 8911.

CITRUS HEIGHTS, CALIFORNIA
Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO
Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA
First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister. Phone 6-5735.

DETROIT, MICHIGAN
First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Detroit Friends Meeting, unprogrammed. Meeting for worship 11:00 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA
Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT
Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

HIGH POINT, NORTH CAROLINA
Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA
First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister.

JACKSONVILLE, FLORIDA
Meeting for worship and business on first Sunday only of each month, 2:30 in Swaim Memorial Methodist Church parlor. Clerk, Virginia C. Greenleaf, 2-4345.

KANSAS CITY, MISSOURI
Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA
First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

LOS ANGELES, CALIFORNIA
Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.: Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m., Verl D. Lindley, Minister, RIchmond 70716.

LYNN, MASSACHUSETTS
Friends Meetinghouse, corner Friend and Silsbee Streets. Bible School at 9:45 a.m., Worship at 11 a.m. W. Carlton Jones, Minister. LY 57905.

MIAMI, FLORIDA
Friends Meeting at 55 S.W. 17th Road, 3:00 p.m., First-days. For information, telephone 45351.

MINNEAPOLIS, MINNESOTA
Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a. m., Meeting for Worship at 11:00 a. m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MOORESVILLE, INDIANA
Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

MUNCIE, INDIANA
Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS
Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON
Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW HAVEN, CONNECTICUT
Meeting for Worship each First-day, 9:45 a.m. in the Common Room of Dwight Hall, Yale University. E. Wight Bakke, Clerk. Telephone 3-1639.

NEW YORK, N. Y.
The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York City, from October 7th, 1951, to May 4th, 1952, at 11:00 a.m.

ORLANDO, FLORIDA
Meetings for worship at Sorosis House, 108 Liberty Street, First-days at 11 a.m.; Monthly Meeting first First-day at 10 a.m.

PASADENA, CALIFORNIA
First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

PHOENIX, ARIZONA
Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Charles Kelly, Clerk, 9112 North 3rd Street.

PORTLAND, OREGON
First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

SCARSDALE, NEW YORK
United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON
Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, VErmont 3579.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

SHREWSBURY, NEW JERSEY
Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

ST. PETERSBURG, FLORIDA
Friends Meeting, 130 Nineteenth Ave., S.E. Meeting and First-day School at 11 a.m.

TUCSON, ARIZONA
Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write 2221 E. 2nd St. Phone 5-1139.

WASHINGTON, DISTRICT OF COLUMBIA
Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

WHITTIER, CALIFORNIA
First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS
University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship, 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Lloyd Cressman, Interim Minister. Rita Stogsdill, Associate Pastor. Dial 2-3373.

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